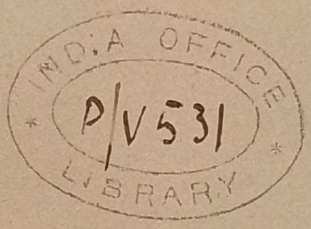
THE GAUDIYA MISSION, LONDON

(To disseminate the Gospel of Divine Love as taught by Mahaprabhu Sree Krishna Chaitanya in India)



Missionary-in-charge .—

MAHAMAHOPADESHAKA PANDITA A. B. GOSVAMI, BHAKTI-SHASTRI (President, Editorial Board, "Gaudiya", India).

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FROM

GAUDIYA MISSION, LONDON.

Published on the occasion of the 451st Advent Anniversary of Mahaprabhu Sree Krishna Chaitanya, and issued to the public on Monday, April 26th, 1937, on approval of the Secretary of State for India at the time, when the Most Honourable the Marquess of Zetland, P.C., G.C.S.I., G.C.I.E., presided over a lecture on "Devotion to God" delivered by Mahamahopadeshaka Pandita A. B. GOSVAMI, Missionary-in-charge, Gaudiya Mission, London.

Edited by

PANDITA ANANTA VASUDEV VIDYABHUSAN, B.A.

AN APPEAL

BY THE CITIZENS OF CALCUTTA AND DIFFERENT PROVINCES OF INDIA.

The New Year unfortunately dawned with the disappearance from this world of His Divine Grace Paramhansa Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, the President-Acherya of the Gaudiya Mission. By this melancholy event India, nay the whole world, has lost a sincere and powerful exponent of devotional theism, a savant of great erudition and a saint devoted to the spiritual regeneration of mankind. His whole life was saturated with the spirit of true religion and was fully devoted to the propagation of the message of Divine Love as propounded by Mahaprabhu Sree Krishna Chaitanya. This was amply evidenced by the noble example of his life and conduct, by his significant utterances and by the numerous publication of religious literature including six periodicals in different provincial dialects. He dived deep into the rich mines of spiritual culture in India and established sixty-six preaching centres for the cultivation of true religious life in India and abroad. He carried the banner of Gaudiya religion and culture beyond the seas and created great impression in the cultural centres of Great Britain and the Continent resulting in the arrangement for establishing a Hindu Temple in London. What is of the greatest value is that he brought together and inspired a brilliant band of followers able to continue his sacred mission of directing the activities of the world to the service of Godhead.

At this juncture, the mission of the great departed was invaluable having for its urge the true spiritual ideals of India, calculated to bring about a harmonisation of the cultures of the world through the creation of a universal spirit of Divine Love and Service. A great personality is an expression of the true inner life of the nation and the reception and conservation of his message can perpetuate what is best in the nation. It behoves the people, among whom he lived, to pay due homage to his memory when he is no more before our eyes.

(Sir) Atul Chandra Chatterjee (G.C.I.E., K.C.S.I., Late Member, India Council)
(Hon. Maharaja, Sir) Prodyot Coomar Tagore
(Maharaja) Jogindra Nath Roy (Nattore)
(Maharaja) Sris Chandra Nandy (Cossimbazar)
(Sir) Bhupendra Nath Mitra (K.C.S.I., K.C.I.E., C.B.E., Late High Commissioner)
(Sir) Manmatha Nath Mukherji (Late Chief Justice)
A. K. Fazlul Huq (Late Mayor of Calcutta)
(Maharaja Sir) Manmatha Nath Roy Choudhury
(Sir) David Ezra
(Hon. Sir) Brojendra Lal Mitter (K.C.S.I.)
(Sir) Abdul Halim Ghuznavi
Jatindra Nath Basu (M.L.C.)
Jyotish Chandra Mukerjea (Chief Executive Officer)
(Hon. Justice) Dwarka Nath Mitter
(Hon. Justice) Surendra Nath Guha
(Hon. Justice) Rupendra Coomar Mitter
(Hon. Nawab, Sir) K. G. M. Faroqui
(Hon. Sir) Bijoy Prosad Singh Roy
(Mahamahopadhyaya) Haridas Siddhanta Bagish
(Sir Dr.) Nil Ratan Sircar
(Sir Dr.) Upendra Nath Brahmachari
(Dr.) Bidhan Chandra Ray (Late Mayor of Calcutta)
Nalini Ranjan Sarkar (Late Mayor of Calcutta)
Nellie Sen Gupta (Alderwoman)
Narendra Kumar Basu (M.L.C.)
Guru Saday Dutt (I.C.S.)
Nirmal Chandra Chandra (M.L.A.)
Ghanashyam Das Birla.
Hirendra Nath Datta.
Mrinal Kanti Ghosh
Charu Chandra Biswas (C.I.E.,M.L.C.)
Jitendra Lal Banerjee (M.L.C.)
(Mahamahopadhyaya) Gananath Sen.
Jnanendra Nath Basu
Shyama Prasad Mukerjee (Vice-Chancellor)
(Sir) Hari Sankar Paul (Mayor of Calcutta)
(Dr.) Satyacharan Law (Sheriff of Calcutta)
(Sir Dr.) Hassan Suhrawardy (Late Vice-Chancellor)
(Sir) Asoke Kumar Roy (Advocate-General)
(Raja) Bhupendra Narain Sinha (Nashipur)
Jogesh Chandra Gupta (M.L.C.)

THE GAUDIYA MISSION, LONDON.

(To represent the pure devotional thoughts of India).

London Monastery :

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Missionary-in-Charge :

Mahamahopadeshaka Pandita A. BHAKTISARANGA GOSVAMI, Bhaktishastri,

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Hon. Secretary :

O. B. L. KAPOOR, Esq., M.A.

When Martin Luther was inaugurating the Protestant Reformation in Europe, the Gaudiya Mission came into existence under the leadership of Mahaprabhu Sree Krishna Chaitanya about 400 years ago. The Mission is a great Catholic Institution, always engaged in the duty of successfully ameliorating and uplifting all human beings, without any distinction whatsover, from all sorts of sufferings that beset the life of man, by preaching and teaching the sublime religion of love as propagated by Mahaprabhu Sree Krishna Chaitanya, and thereby perfectly harmonising all warring elements and contending interests that may possibly exist in the world.

The principles of the Gaudiya Mission are purely based on Divine Love which is attainable only by cultivating the function of the soul as distinct from those of the physical body and the material mind. The limitations that hamper the activities of the physical body and the material mind are not found in their unwholesome form on the plane of the soul. These limitations can neither be suppressed nor eliminated, but they can be transcended by acquiring Right Apprehension which consists in the recognition by the soul of itself as distinct from the physical body and the material mind with which we so inevitably tend to identify ourselves in our conditioned state. Hence the professed purpose of all religions is to re-instate the soul in the state of its natural activity or to re-adjust the soul—an infinitesimal absolute with the Infinite Absolute—The Supreme Lord, by means of loving service to Him.

Mahaprabhu Sree Krishna Chaitanya as an ascetic taught us that true asceticism consists in the proper and godly use of every object of the world in the service of God without any personal attachment for them. A true devotee of the Divine Personality of God is neither an enjoyer nor a renouncer. He is purely a servitor of the Omnipotent Lord, of Whom he is but an infinitesimal part, inseparably attached to Him by the tie of Divine Love in his unalloyed existence. In rendering loving service to the Lord he requires the benign guidance of a genuine Spiritual Master, Who is the manifested aspect of the Predominated Counter-whole of the Predominating Supreme Lord.

The eternal Home of every one of us living on the surface of the earth is not in any piece of land surrounded by a natural barrier, but in the Kingdom of God. God is the Chief Emporium of all mellow sweetness and His eternal Pastimes with His pure associates in the Spiritual Kingdom

transcend the comprehension of mundane relativities. All the five-fold varieties of personal relationship that are found in this world of three dimensions are necessarily traceable in their wholesome form to the plane of the reality as their source. The possible relationships between one person and another on this earth are :—(1) that of neutrality ; (2) that of a servant to his respected master ; (3) that of a friend to a friend ; (4) that of parents to a child and (5) that of a wife or consort to her husband or lover. The Supreme Lord is the only object to Whom the perfectly pure soul can stand in the relationship of absolute neutrality or of a servant, friend, parent, wife or consort. The five grades of relationship denote progressively increasing subservient intimacy with Godhead, to Whom all the five kinds of services may be rendered by the different servitors as the Neuter-God, Master-God, Friend-God, Son-God and the Lover-God.

Sree Krishna Chaitanya extolled the undisputed authenticity of the BHAGBATAM as the best commentary on the Vedanta Sutras of the Hindus. Krishna has been described therein to be the Emporium of All-Love and the Fullest All-accommodating conception of the Divine Personality. He is served by the exquisite serving love of all the relationships that obtain between man and man. This is the distinctive charming characteristic and the most exquisite excellence of the conception of the Personality of Krishna as Divinity Whose Name literally means that Most Beautiful Transcendental Personality Who attracts all and gives joy. Krishna can be worshipped by deserving souls in the pure passionate spirit of a love-lorn girl, regarding Him as the Divine Lover. The passionate longings of Krishna's consorts as mentioned in Bhagbatam are the eternal longings of unalloyed souls for their Transcendental Lover. In their inspired songs every sincere and pure soul will find an echo in his or her heart, but unfortunately they were subsequently misunderstood by the psilanthropists who attempted to bring His Pastimes within the jurisdiction of empiric knowledge. Mundane experience is too incompetent and inadequate to comprehend Krishna and His Ways, for He is not a historical or an allegorical figure nor a fanciful creation of an imaginative brain, deified as the object of worship. Human sentimentalism must be differentiated from the loving aptitude of a pure soul for God. But unfortunately conditioned souls are apt to confound one with the other unless guided by an Absolute-realised soul. Undeserving interpreters of religion subsequently created such a deadly misfortune that the theistic horizen of India clouded with darkness till she witnessed the rise of a brilliant sun to dispel the darkness of her lost glory by the latter part of the last century. This was Thakur Bhakti-Vinode, who made a tremendous attempt through his powerful writings and personal contact to reform the wrong mentality of the growing generation in order to shape it in the mould of faith in God and His revealed scriptures based on Divine Love. He has given a true interpretation of Sree Krishna Chaitanya's octet, which has enabled the followers of the philosophical theology of the Gaudiya Mission to have a distinct conception of the Congregational Chant of the Name of Krishna as the means of attaining eternal bliss. Unlike any mundane name His Name is identical with His Form, His attributes, and His Pastimes due to His supreme inconceivable power. Each and every bit of His Body performs simultaneously the functions of all the senses and constitutes one of the reasons why He transcends all other beings.

Thakur Bhakti-Vinede is the pioneer of the revived movement of pure devotion which, according to the prophecy of the Hindu Scriptures, is to be carried to all parts of the world from the holy site of Jagannath. In fulfillment of this prophecy Paramhansa Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj was born as his son at this holy site (Puri) in 1874 A.C. and he propagated this universal religion of love throughout the length and breadth of the whole world. The Gaudiya Mission has established its reputation all over the world under his dis-

tinguished Presidentship. He passed away on the New Year's Day leaving numerous learned disciples in different parts of the world and a considerable body of religious literature published by him, including half a dozen periodicals in different languages. He established sixty-six preaching centres for the cultivation of true religious life in India and abroad. He is one of the most learned and holiest saints India has seen since the days of Mahaprabhu Sreee Krishna Chaitanya. It is he who sent Swami B. P. Tirtha, Swami B. H. Bon and Mr. S. Das, M.A., in April, 1933, to present to the intelligentsia of England and the Continent the purely spiritual conceptions of Divine Love. On the return of the Swamijis to India after successfully disseminating the gospel of Divine Love in England and different parts of the Continent, he deputed his disciple Mahamahopadeshaka Pandita A. Bhaktisaranga Goswami as Missionary-in-charge, Gaudiya Mission, London, to work under the wise guidance of the Most Honourable the Marquess of Zetland, P.C., G.C.S.I., G.C.I.E., the President of the London Gaudiya Mission Society, who has got the world-wide reputation of being thoroughly versed in the time-honoured history and philosophy of India.

Pandita A. B. Gosvami has since been delivering important religious lectures in London, and classes are being held on deeper aspects of the truth at the London Monastery. Free lectures are also delivered by him under the auspices of and in co-operation with other societies in London. He has consecrated his life for service of God and humanity and he will be glad to see any honest inquirer of truth from 8 p.m. to 9 p,m. on week days or by appointment.

WHAT IS RELIGION ?

Religion means the spiritual process by which our souls are re-united to the Absolute Lord by the bond of His eternal willing service which is the proper function of each individual soul. Religion :—(1) establishes our relationship with God ; (2) provides means to go deeper into the profundity of the Divine ; and (3) leads to attain Holy Love—the supreme purpose of spiritual pursuits. Religion is harmonious and universal. God is one without a second, and His religion also is one for humanity as a whole, though exoterically or morphologically it may vary in certain external circumstances. The esoterical or ontological aspect of all true religions is one and the same, *viz.*, Divine Love. And that religion which warrants the highest loving devotion to God is the best of all and should be followed by all intelligent human beings.

Philosophy.—Our eternal self is something other than the physical body made of :—(1) earth ; (2) water ; (3) fire ; (4) air ; and (5) ether and the subtle body made of (*a*) mind, (*b*) intelligence, and (*c*) perverted ego. The soul is a spiritual entity quite distinct from the physical body and the astral body made of matter either in gross or subtle forms. The soul is the proprietor of these two properties which are perishable. The soul is neither born nor does it die. The soul has everlasting existence. It is exempt from liability to extinction. When under the influence of MAYA or illusary Energy of God (which manifests itself in the shape of this mundane world), the soul is again and again vested with a corporeal frame and each conditioned soul passes after death into a series of new existences in heaven and hell or in the bodies of men, beasts, birds insects, or plants on earth where it is rewarded or punished for all deeds committed in a former life. The soul may soar so high as to become divinity being fully conscious of his own true nature as an eternal servant of the Supreme Lord in the Spiritual Kingdom, or it may descend so low as to appear as a tree.

The destiny of each individual soul is thus made or marred by himself. As spiritual beings, all individual souls possess the faculty of free will divinely bestowed upon them. They can abuse the gift of God or can make the best use of it. The Supreme Lord does not interfere with His gift, *viz.*, soul's freedom of choice.

All individual souls though intrinsically of the same nature with God are but infinitesimal Absolutes when compared with the Infinite Absolute Personality and are therefore eternal servants of God.

Just as the rays of the sun always associate with the sun, follow the sun or in other words, serve the sun, so as associated parts of the Absolute-Sun, all individual souls are expected to exist with the Eternal Existent, to know the Omniscient and to enjoy the Infinite Bliss by eternally rendering loving service to Him ; but for the transgression of deviation away from Him through misuse of their free will, MAYA (the External Potency of God) suppresses them by way of showing a diversity in the same way as the individual rays having deviated away from the sun get their normal aspect suppressed by the reflection force. The natural function of rendering eternal service to God which is common to all souls lies hidden under the cover of manifold miseries when they want to lord it over the universe instead of serving the Supreme Lord. To explain further, just as the luminous substance of the sun appears as (1) the solar disc ; (2) the individual rays, and (3) the reflection ; so the inconceivable power of the Absolute-Sun manifests in three ways :— (1) Internal Potency ; (2) External Potency ; and (3) Intermediate Potency. Intermediate Potency involves into individual souls, which correspond to the individual rays; the External Potency or MAYA corresponds to the reflection and Internal Potency to the solar disc. The sun contains within itself the individual rays, yet the latter is found to be scattered away from the receptacle of the disc ; similarly individual souls though ultimately contained within the same eternal Reservoir-God, are scattered away by reason of their being averse to the service of God from beginningless time. Religion seeks to re-establish our relationship with our eternal Lord and our living service to Him by attaining Divine Love which is the panacea of all evils in this world.

THE GAUDIYA MISSION'S AIMS AND OBJECTS.

1.—To practise and propagate pure theism as described in the Vedas, Upanishads, the Bhagbatam, the Gita and other allied revealed Scriptures.

2.—To send itinerant preachers who have dedicated their lives to the exclusive service of God and humanity to all parts of the globe to disseminate the Gospel of Divine Love without any selfish end.

3.—To establish preaching centres in different places all over the world where the true religion of universal love may be practised and preached by self-realised souls for eternal welfare of human beings.

4.—To practise and propagate harmlessness and non-violence to all terrestrial beings living on the surface of the earth. When we can easily live on vegetables, we should, and must not inflict pain on lower animals for gratification of our palate. For in obedience to the Law of Return, the pain we infleict upon another animal must come back to us.

5.—To establish educational centres in different parts of the globe based on ethical and theistic principles.

6.—To enlighten seekers after truth with the true conception of God by :—(*a*) organising public meetings and delivering lectures on religious subjects ; (*b*) reading passages from scriptural texts and explaining their real meaning and significance ; (*c*) holding religious discourses in

camera on spiritualised reason ; and (*d*) holding congregational chant of the Supreme Lord's Name, Form, Attributes, Entourage and Pastimes on principles based on Transcendental Sound —the basis on which religion is built and the root out of which it grows.

THE GAUDIYA MISSION'S ACTIVITIES.

The tangible activities of the Mission are discernible in :—(1) the establishment of sixty-six preaching centres for the cultivation of true religious life in India and abroad ; (2) the circulation of half a dozen religious periodicals in different languages ; (3) the publication of a considerable body of original and fully-edited religious literatures in different languages ; (4) the establishment of English High Schools and Sanskrit Pathsalas for imparting secular education grounded on moral and religious principles ; (5) the consecration of the lives of a number of devotees to the exclusive service of God and humanity ; (6) the enlistment of several thousands of sincere souls who have been initiated into the religious life enjoined by this theistic Institution ; (7) the inauguration of several Theistic Exhibitions to popularise the principles of Scriptures by means of tableaus, life-like dolls and electric demonstrations ; (8) the congregation of pure devotees from different parts of the world in the chief centres of pilgrimage in India for the circumambulation of the sanctified places and to hold public and private religious discourses ; (9) the performances of MAHOTSAVS (occasional celebrations) to deepen and nourish the springs of religious life in all the sixty-six monasteries ; (10) the construction of a net work of temples in different parts of India ; (11) the arrangement of establishing a Hindu Temple in London, the cost of which will be defrayed by His Highness the Maharaja of Tripura, India ; (12) the Daily Worship of Sree Sree Guru Gouranga Gandharbika Giridharijew (the Predominated and Predominating Aspects of The Absolute Transcendental Personality) for everlasting peace, harmony and eternal good of all beings, by chanting the following Transcendental Mahamantra embodied in the Kalisantaran Upanishad of the Hindu Scriptures :—

" Harey Krishna, Harey Krishna, Krishna Krishna, Harey Harey " ;

" Harey Rama, Harey Rama, Rama Rama, Harey Harey."

MEMBERS.

Membership is open to all sincere seekers of truth irrespective of caste, creed, colour and community. Each member is requested to become a subscriber to one of our periodicals named " The Harmonist," an English fortnightly, on payment of 7s. 6d. yearly and to contribute a yearly subscription of 13s. 6d. before getting his name registered as a member of the Mission. Members are given facilities to dive deep into the rich mines of spiritual culture in India for the cultivation of true religious life. The privileges of members include the following :—

1.—Half-concession rates of advertisement are given to all members in any of the following six periodicals which are conducted by the Mission in India :—

(*a*) Daily newspaper entitled " Nadia Prakash," in Bengali.

(*b*) Weekly newspaper entitled " Gaudiya," in Bengali.

(*c*) Fortnightly paper entitled " Bhagbat," in Hindi.

(*d*) Fortnightly paper entitled " The Harmonist," in English.

(*e*) Monthly paper entitled " Paramarthi," in Orriya.

(*f*) Monthly paper entitled " Kirtan," in Assami.

2.—Free admission for meetings and celebrations held at the London Monastery or anywhere else (including India) under the auspices of the Gaudiya Mission.

3.—Printed leaflets, pamphlets and booklets published by the Mission for diffusion of the principles of Divine Love, and cards giving particulars of meetings are sent post free on each occasion.

4.—All possible facilities are given to all intending to visit our preaching centres in India.

5.—Outside members intending to lead pure religious lives having no mundane concern and ambition can live free in any of the sixty-six monasteries conducted by the Mission in India and abroad in accordance with the rules and regulations of the Mission.

6.—Sincere devotees of God having no means to pay the yearly subscription to the Mission are admitted free.